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### The Son of Man = hic homo = ego

In the remarks on *Hidalgo* and *Filius Hominis*, presented at the meeting of the Johns Hopkins University Philological Association on Oct. 15, 1920 (see above, p. 167) I pointed out that the Aramaic original of the NT term *son of man* signified, not *filius hominis*, but *filius viri*, corresponding to the Assy. *mâr-amîli*, son of a man, which denotes a *full-born man*, just as Assy. *mâr-bânî*, son of a begetter (AL<sup>5</sup> 19, 148) means *aristocrat*. Afterwards Aram. *bar-nâšâ* = Assy. *mâr-amîli*, gentleman, was employed for *man* in general, and *man* may be used for the first or second or third persons. In the Aramaic idiom of the Babylonian Talmud and in the colloquial speech of Galilee *hâhû gâbrâ*, that man, may be used for the first or second persons, just as in Biblical Hebrew *hâ-'îš ha-hû* may denote *I*.

Similarly Lat. *hic homo* may stand for *ego*, *huic homini* for *mihi*, and *hunc hominem* for *me*; cf. Plaut. *Trin.* 1115, also 172. 507; *Capt.* 148; Ter. *Andr.* 310, *Heaut.* prol. 13. In phrases like *per hanc dextram obtestor te* the pronoun *haec* (cf. ἡδε χεῖρ, Soph. *Ant.* 43) means *my*, just as *haec urbs* (ἡδε ἡ πόλις) may signify *our city*, and *hunc in collum*: on my neck. In Greek we find ὅδε ἀνὴρ (or ἡδε γυνή) for ἐγώ; cf. *Oed. Tyr.* 815: τίς τοῦδέ γ' ἀνδρὸς νῦν ἐτ' ἀθλιώτερος, also 829. 1018. Euripides says ὑπὲρ τοῦδ' ἀνδρός for ὑπὲρ ἐμοῦ, and Plato uses οὗτοςὶ ἀνὴρ οὐ παύσεται φλυαρῶν for σὺ οὐ παύσει.

In Mark 2 10, *ut autem sciatis quia filius hominis habet potestatem in terra dimittendi peccata*, the rendering *hic homo* (or ὅδε ἀνὴρ) would have been more correct than *filius hominis* (or ὁ υἱὸς τοῦ ἀνθρώπου). The Vulgate uses *quia* like ὅτι, not only for *because*, but also for *that* (cf. Job 19 25; Matt. 6 32; Luke 2 49; John 16 30 21 4. 12. 17; Acts 23 5; Rom. 7 13; contrast 2 Cor. 11 31; 1 Cor. 12 2). Also Heb. *kî* has both meanings, and it may be also (like *quod*, that, because, although) concessive; but this interpretation cannot be applied to Ter-tullian's *credo quia absurdum* (AJP 41, 180, n. 3).

## I Sam. 13 21

I have just seen in the *JBL.*, XXXIX (1920), 77, the brief note by Mr. S. T. Byington on the meaning of 'pim' in I Sam. 13 21. Mr. Byington may not be aware that I advanced this interpretation in the Quarterly Statement of the *PEF.*, April 1914, in the following words: "The attitude of the LXX is clear that they read **ולשליש קלשון** as **ושליש שקל** and the verse is therefore: **והיתה הפצירה פים למחרשות ואתים ושליש שקל לקרדמים ולהצב** והיתה הפצירה פים למחרשות ואתים **הדרבן** 'for the sharpening of the **הדרבן** the fee was one *pim* and for the **קרדמים ולהצב הדרבן** one third of a shekel (compare **שלישית השקל** Nehemiah 9)''".

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